

THE JEWISH TIMES.

INDEPENDENT IN ALL THINGS.

VOLUME I.

SAN FRANCISCO, CAL., FRIDAY, MAY 7, 1880.

NUMBER 11.

Poetry.

THE MANAGING MAMMA.

She walketh up and down the marriage mart,
And swells with triumph as her wares depart;
In velvet clut, with well-bejeweled hands,
She has a smile for him who owns broad lands,
And wears her nodding plumes with rare effect.

In passing poverty with head erect,
She tries each would-be suitor in the scale—
That social scale, whose balance does not fall;
So much for wealth, so much for noble blood,
Deduct for age, or for some clinging mud.

Her daughters, too, well tutored by her art,
All unreluctant in her game take part;
Or weakly passive, yield themselves to fate,
Knowing full-well resistance is too late.
Thus are her victims to the altar led,
With shining robes and flowers upon the head.

There, at the holy shrine, 'mid sacred (?) vows,
She fancies heaven will bless what earth allows,
And sells her child to Mammon with a smile,
While Mephistopheles approves the style!

THE ALBUM.

My photograph album? Certainly.
You can look, if you wish, my dear;
To me it's just like a graveyard,
Though I go through it once a year.

Any new faces? No, indeed, No.
I stopped collecting some years ago.
And yet, Jeanette, look well at the book,
It is full of histories strange;
The faces are just an index, dear,
To stories of pitiful change.

Drama and poem and tragedy,
Which I alone have the power to see,
Ah! I thought you would pause at that face,
She was fair as a poet's lay,
The sweet rose of her English home;
Yet she perished far, far away.

In the black massacre at Cawnpore
She suffered and died—we know no more.
And that? Ah, yes, 'tis a noble head!
Soul sits on the clear, lofty brow,
She was my friend in the days gone by,
She was my enemy now.

Mistake, and wrong, and sorrow—alas!
One of life's tragedies—let it pass.
This face? He was my lover, Jeanette,
And perchance he remembers to-day
The passionate wrong that wrecked us both
When he sailed in his anger away.

Heart-sick and hopeless through weary years,
At length I forgot him—despite these tears.
That handsome fellow? He loved me too,
And he vowed he would die, my dear,
When I told him "No!" 'tis long ago;
He married the very next year.

That one I liked a little, but he
Cared much for my gold, nothing for me.
Brides and bridegrooms together, dear,
And most of them parted to-day;
Some famous men that are quite forgot,
Some beauties faded and gray.

Close the book, for 'tis just as I said—
Full of pale ghosts from a life that's dead.
—Harper's Weekly.

THE OLD MAN'S DREAM.

Oh for one hour of youthful joy!
Grow back my twentieth spring;
I'd rather laugh a bright-haired boy,
Than reign a gray-haired king.

Off with the wrinkled spoils of age,
Away with learning's crown;
Tear out life's wisdom-written page,
And dash its trophies down.

One moment let my life blood stream
From boyhood's fount of flame;
Give me one giddy reeling dream
Of life, all love and fame.

My listening angel heard the prayer,
And calmly smiling, said:
"If I but touch thy silvered hair,
Thy hasty wish hath sped."

"But is there nothing in thy track
To bid thee fondly stay,
While the swift seasons hurry back
To find the wished-for day?"

Ah, truest, best of womankind,
Without thee what were life?
One bliss I cannot leave behind;
I'll take—my precious—wife.

The angel took a sapphire pen,
And wrote with morning dew:
"The man would be a boy again,
And be a husband, too."

"And is there nothing left unsaid,
Before the change appears?
Remember all those gifts have fled
With the revolving years."

Yes, for memory would recall
My fond, paternal joys;
I could not bear to leave them all;
I'll take—my girls—and boys.

The smiling angel dropped his pen—
"Why this will never do,
The man would be a boy again,
And be a father, too."

And so I laughed. My laugh awoke
The household with its noise. [broke,
And wrote my dream when morning
To please the gray-haired boys.

—Oliver W. Holmes.

CURE FOR A HEAVY HEART.—The following method of "driving dull care away," was recommended by Howard, the celebrated philanthropist: "Set about doing good to somebody." Put on your hat and go visit the sick and the poor; inquire into their wants and minister to them. Seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this medicine, and always find it the best antidote for a heavy heart.

Laurence Sterne, who never aspired to the reputation of special morality, once wrote: "I never drank; I cannot afford it; it costs me three days, the first in sinning, the second in suffering, the third in repenting."

AFRICA.

Jewish Wedding Custom.

A correspondent of the London *Jewish Chronicle*, writing from Africa, describes a Jewish wedding, witnessed by him at Tangier. He says:

During my stay at Tangier I had the pleasure of being invited to a Jewish wedding, and a most interesting affair it was. Contrary to general idea, early marriages seldom take place among the Jews of Tangier, the age of the contracting parties differing little from that usual in Western Europe. Neither do the Jews on the northern coast of Morocco practice polygamy, though in the interior it is a common occurrence for them to have two or more wives, according to their position.

In the instance to which I refer, the engagement had taken place two years previously. On the Sabbath preceding the marriage, friends were invited to a repast at the house of the bride's parents, and on Tuesday the festivities proper commenced. At about 10 o'clock the lady friends assembled at the house of the bride's father. They were arrayed in characteristic gala dress, consisting of colored velvet skirts heavily embroidered with gold lace, forming the shape of a quarter circle on the right side; the bodice was of the same material, likewise richly embroidered with gold, and adorned with several gold ornaments. A colored kerchief was wrapped around the upper part of the forehead and head, over which many ladies wore a diadem, set with precious stones, principally emeralds and amethysts. The bride, who wore a scarlet dress embroidered with gold, sat at the top of the room; her face was thickly powdered, while her fingers and nails were tinted with "hemma," an indigenous plant, which produces light brown dye, with this dye curious devices were painted on her hands, others having the same ornamentation. Among her rings, which I was allowed to admire, I perceived the never-failing charm, carved in the shape of a hand, and worn by all Jewesses of Tangier to guard off "el ojo maligno"—the evil eye; on either side of the house door an open hand had been painted in red, also for the same purpose.

In one corner of the room four Moorish musicians sat cross-legged, chanting Arabic songs of love in a peculiarly droll manner, the instrumental accompaniment consisting of a guitar, violin and tambourine. The young unmarried ladies wore European dresses made in Spanish style. The daughters of Israel in Morocco, and especially in the northern parts, are very beautiful, and their complexion much fairer than one would expect. Many of them are well educated. Having chatted until 5 p. m., the ladies proceeded to another department to partake of green tea and sweets, and, as regards refreshment, Tangerine etiquette differs considerably from European, the guests conveying away in their handkerchiefs the remnants of the feast.

The ladies made way for the gentlemen—the bridegroom being absent, according to custom, from the bride's house. The festivities were continued until eight, and the bride was then covered with the marriage veil, her head being surmounted by a white silk head-dress adorned with flowers. Her eyes were closed by her mother—a custom observed, as a fair informant explained to me, *por verguenza*, otherwise the bride might feel bashful at meeting the gaze of the assembled company. This precaution was, I thought, hardly necessary, as the young lady appeared sufficiently possessed to take everything as a matter of course. After embracing her father she was conducted to a spacious palanquin, and in this was carried, with her mother and sister, to her future home, where her intended husband awaited her. On arrival, she was led to a seat on a dais prepared in the apartment in which the ceremony was to be solemnized, her mother sitting on one side of her and the bridegroom's mother on the other. Here she remained for some time until the company gradually dispersed. She was then confined to the charge of her future mother-in-law, under whose care she remained until nine o'clock the following morning, when the marriage was celebrated in the presence of about fifty friends, ladies and gentlemen, the former being attired as on the previous day, while a few of the latter were dressed in European style; the majority, however, wore the sombre characteristic dress of the Israelites of the country, consisting of black skull cap, dark blue gaberdine, and short baggy trousers, with white stockings. The bride again took her seat on the dais, while the bridegroom, wearing a talith and phylacteries, his dress being European, even to the silk hat, stood at the foot, under the overhanging canopy. Prayers were said by the officiating minister, and the customary glass broken by the bridegroom, after which congratulations were offered to the newly-wedded couple. At about eleven o'clock the ladies breakfasted, followed by the gentlemen, and at two p. m. the company dispersed. Next day the young husband went to render homage to his mother-in-law by kissing her hand, and a dance on the following Saturday night concluded the festivities.

Flies work from sun to sun; but the mosquito's work is never done.

Keep on Trying.

I was sitting one June morning in the open window of a pleasant country house, when I observed a busy wren flying back and forth through the boughs of a large English cherry tree, bringing bits of wood and grass to the little round hole that she had made in the bottom of the tree, for a place to hide her nest in. After a while she came logging a burden that looked big enough for two wrens. She had been to the wood pile and picked up a stick that was longer than she was, and I watched her as she flew up to the hole with it and attempted to go in just as she had done with the other sticks and bits of grass. I laughed to see how puzzled she was when her burden bumped against the sides, and pushed her back from the entrance. She tried it again and again with the same result; fluttering up to the hole, knocking the stick against the sides, and then being obliged to flutter back again.

It was very rude in the ungainly twig, she seemed to think, and the little lady actually looked as if she felt insulted. I almost expected to see her give it up. But no; fastening her feet firmly on the edge of the opening, she placed the stick in a perpendicular position, and tugged at it with all her might to thrust it through, but in vain; then she turned it and tried it horizontally, but still it would not go in. At last she tried it endwise, and I could not help clapping my hands as it slipped to the bottom of the nest, and the little bird hopped in after it with a kind of provoked triumph in her manner, as if she said:

"What a fool! Why didn't I know that before!"

Little boys and girls, learn a lesson from this little bird, and do not give up, but always keep on trying.

Telegraph Tales.

When the news came of the revolution in Turkey and the deposition of Abdul Aziz, Queen Victoria, it is said, lost no time in intervening in his behalf, by telegraphing to Constantinople and expressing her hope that the ex-Sultan would not be subjected to any violence or ill-treatment. "Soignez le bien!"—Take good care of him—said Her Majesty; but the cruel telegram made her say, "Soignez le bien!"—bleed him well; and how they bleed him all the world knows. The story is not impossible. In his last annual report, the Postmaster General owns that a poor woman, telegraphing to a relative, "Mary is bad," had her message rendered, "Mary is dead;" and that a pleasure party wishing to advise their friends at home of their safety by the assurance that they had "Arrived all right," scandalized the anxious ones with the announcement, "We have arrived all right."

But many jokes are perpetrated by the wires without receiving official recognition. A lady living near London, whose lord and master went up town every day, was not a little puzzled by a message from him telling her he "would bring Sal on for dinner;" nor was she quite easy in her mind until ocularily convinced that his only companion was a fine salmon. A gentleman telegraphing to a bookseller at Cambridge to forward him a copy of a book of prize poems containing Johnson's poem on Plato, was surprised at receiving by the first post a letter from the bookseller, saying he could not find any such work; but his surprise did not outlast the discovery that by the time his message reached Cambridge the title he had given had been transformed into "John Pomons on Plate Money."

—Chamber's Journal.

"I Never Take Medicine."

During the short administration of President Taylor, a young man visited Washington to sell cholera medicine. Thinking it would aid him in his business, he called at the White House while a public reception was being held, to present the President with a bottle of the medicine.

He had rehearsed a little speech with which to preface the presentation. But when he found himself face to face for the first time with a live President, his nerves were too much disturbed for him to speak it. He, therefore, mumbled a few words, more amusing than elegant, about the medicine being "a dead shot," and pulled out the bottle—only to hear the President say, in a tone loud enough to be heard through the room—

"I thank you; but I never take medicine, cholera or no cholera."

The young man almost fainted from mortification. But in less than ten days Gen. Taylor died of cholera, caused by his own indiscretion in eating.

On a very warm Fourth of July, the corner-stone of the Washington monument was laid. President Taylor participated in the ceremony and drank freely of ice-water.

On his return to the White House he complained of feeling hungry, and ate, freely of cherries, washing them down with iced milk.

At dinner, against the remonstrance of a physician, who was present, he again partook heartily of cherries. In an hour's time he was attacked by cholera-morbus and died within four days.

Artificial Diamonds.

There seems no longer to be room for the least doubt that Mr. Hannay, of Glasgow, has actually made artificial diamonds. The crystals he produces have all the mechanical, optical and chemical qualities of the gem, and are admitted by all the highest authorities in England to be real fragments of diamond. In a preliminary paper, read for him by Professor Stokes before the Royal Society, on February 26th, he gave an account of the main points of his method, reserving details for a future and more elaborate communication. He has found that when a gas containing carbon and hydrogen is intensely heated under pressure in presence of certain metals, of which magnesium is one, the hydrogen is attracted by the metals and the carbon set free; and, if, further, this decomposition takes place in the presence of a stable compound containing nitrogen, the whole being near red heat and under high pressure, then the carbon is obtained in the clear crystalline form. The great difficulty lies in the construction of a vessel strong enough to stand the necessary pressure. Iron tubes of four inches diameter, and only half an inch bore were burst nine times out of ten. Mr. Hannay does not tell what compound of nitrogen he uses; but, from some known fact connected with the formation of graphite, Prof. Dewar conjectures it to be a cyanide. For the present, at least, however, the owners of diamonds need not fear that their gems will lose their value, as every carat of artificial diamond made by the process, as thus far worked out, would cost a great deal more than a natural diamond of the same weight. Thus far the largest one made would only weigh about one one-hundredth of a carat.

The Dear Old Mother.

Honor the dear old mother. Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheeks, but she is not sweet and beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in the world. The eyes are dim, yet it grows with the soft radiance of holy love which can never fade. Ah, yes, she is a dear old mother. The sands of life are nearly run out, but feeble as she is, she will go further and reach down lower for you than any other upon earth. You can not walk into a midnight where she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you, when it leaves you by the wayside to die unnoticed, the dear old mother will gather you in her feeble arms, and carry you home and tell you of all your virtues until you almost forget that your soul is "disfigured by vices. Love her tenderly, and cheer her declining years with holy devotion.

Rules for a Schoolboy.

Learn every lesson and recite it well. Be present at each meal on time with hands and face washed, and hair brushed. Be in evenings always and early to bed. Never play truant or be untruthful. When you do wrong own it all up. Never use bad words or call names, or go with wicked fellows.

Never hate any one. Take off your hat on entering a house. Never talk when others are talking. Listen and learn from the conversation of your elders.

Keep your room always neat, and your books clean. Never make a noise when it will disturb others.

Try and make every body happy. Be on the watch to do a good turn. Be obedient and respectful to teachers and elders.

Mind the first time speaking quick. Be regular at family prayers, and have a verse to repeat if asked. Be careful not to get into a dispute on the play grounds.

Never take advantage of a smaller boy. Do not be mean and selfish ever. Remember God sees you and loves.

TRUE HAPPINESS.—The most common error of men and women is that of looking for happiness somewhere outside of useful work. It has never yet been found when thus sought, and never will be while the world stands, and the sooner this truth is learned the better for every one. If you doubt this proposition, glance around among your friends and acquaintances and select those who appear to have the most enjoyment in life. Are they the idlers and pleasure-seekers, or the earnest workers? We know what your answer will be. Of all miserable human beings it has been our fortune or misfortune to know, they were the most wretched who had retired from useful employment to enjoy themselves; while the slave at his enforced labor, or the hungry toiler for bread, were supremely happy in comparison.

These two things, contradictory as they may seem, must go together—manly dependence and manly independence, manly reliance and manly self-reliance. —Wordsworth

The Family Purse.

The money question between husband and wife is one of the most serious drawbacks to married happiness, and it is time it was adjusted on a more just and equal basis. The life of utter dependence which some women lead is crushing and degrading. Men do not realize the utter helplessness and vacuity to which the system condemns women. They say "my wife is a good, well-intentioned woman, but she does not understand business or finance, and knows that for the welfare of the whole family it is best that I should see to the general disbursement." Now, does anybody believe that it is necessary for the welfare of the family that she should go to him for twenty-five cents every time she needs it for car fare or a spoon of thread? Is it right or just to take her imbecility in money matters for granted before she has been tested? Is it not just such women, who are left by the failure of some speculative craze to their own resources, with the burden of a family upon their inexperienced shoulders, who often display wonderful powers of energy and calculation, in addition to thrift and persevering industry, which ought to put all such men to shame? Women, as a general rule, can make one dollar go as far as two in the hands of men; and many conceited individuals who now consider that the social system bounded by four walls of their dwelling would cease to revolve if they were taken out of it, would find great happiness and great pecuniary advantage in putting the control of all the interior details of their homes in the hands of their wives, with a division of the income equal to the requirement. —Woman's Journal.

Came to Meet Her Son.

A touch of true sentiment will unlock any gate—and any heart that remains shut against all other appeals.

Among the crowd, says the Rochester Democrat, that surged towards the gates, as the St. Louis express rumbled into the Central Depot, last evening, with a little white face just visible beneath a rusty old bonnet, and above a great combed forehead high around the neck. Jostled this way and that by the hurrying crowd, she was about to pass through the gate when the gate-man stopped her by a motion of the hand and a demand for her ticket.

"I am not going away," she replied. "I didn't buy a ticket."

"Then you can't go through here; against orders, you know."

"But, sir, my son is coming, and"—

"Can't help it," was the hurried reply. "Stay here, and he will come to you."

"O sir, if he only would," was the reply, and the tremble in the little woman's voice arrested the impatient murmur of those behind. "O sir, if he only would; but he died in Cleveland last week, and now they are bringing him home in a coffin. He was the only one I had—oh, thank you, sir."

The gate was thrown wide open, an unknown, friendly hand assisted her on, and in a moment the sad face of the little old woman in black was lost in the crowd.

Evading a Fare.

The stealing of a pin is apparently a slight offense. But it may reveal character as clearly as the theft of a hundred dollars. Some years ago there lived in New York a shrewd old merchant named Aymar. He used to receive cargoes of mahogany and logwood, which were sold at auction.

On one occasion a cargo was to be sold at Jersey City, and all hands started from the auctioneer's store to cross the ferry. When they were going through the gate, Mr. Aymar noticed one of the largest buyers slip through the gate without paying the five cents fare. He told the auctioneer not to take a bid from that man.

"Why," said the auctioneer, with an expression of surprise, "I thought he was good."

"So did I," said Mr. Aymar; "but I have changed my mind and I will not trust him a dollar."

A few months later proved the accuracy of the judgment of Mr. Aymar, for the slippery merchant failed and did not pay five cents on the dollar. It does not by any means follow that business disaster will come as a retribution to a dishonest trader; but this is certain, that a man who will steal even so trifling a sum as would pay his fare in the horse-car or ferry-boat, will cheat you out of a larger sum if he finds a safe opportunity.

LONDON.—London is spread over about 7000 square miles. There is one death there every six minutes, and one birth every four. The growth of the population is at the rate of 72,000 a year, or 205 each day. The total length of streets in London is about 7000 miles; there are built every year about 9000 new houses, by which the length of the streets is increased by twenty-eight miles. In the jails there is an average of 75,000 prisoners. The foreign-born residents of London number about 100,000; but 37 per cent of the whole population were born out of the city. —Cornhill Magazine.

Bright Things.

With lovers every day is a read letter day.

Could not the doctor's fee be justly called ill-gotten gains?

Musicians should not drink. They might get into the habit of wanting to rest at every bar.

Professor in English Literature: "I will now show you some exceptional feet. Mr. S—, will you please come forward?"

"Sam, why are lawyers like fishes?" "I don't meddle wid de subjee," Pomp. "Why, don't you see? 'Cause dey am so fond ob debate."

A Southern paper has an article headed "Facts about Beavers and how to Catch Them." This will be interesting reading for people whose beavers blow off and lead them an exasperating chase on windy days.

When a man is standing with one foot on a truck and the other on a case on the sidewalk, and the horse suddenly starts, and causes him to open like a pair of shears, the rapidity with which he can't decide what to do is one of the most insoluble phenomena of human nature.

A little boy of four years was sleeping with his brother, when his mother said: "Why, Tommy, you are lying right in the middle of the bed; what will Harry do?" "Well, ma," he replied, "Harry's got both sides."

An Irish drummer who now and then indulged in a noggin of poteen was accosted by the reviewing general: "What makes your nose so red?" "Plaze yer honor," replied Pat, "I always blush when I spake to a general officer."

A small boy whose record for deportment at school had always stood at 100 came home recently with his standing greatly reduced. "What have you been doing, my son?" asked his mother. "Been doing just as I have all along," replied the young hopeful, "only the teacher caught me at it this time."

An insurance agent, seeing a would-be insurer had, in filling up the proposal form, answered the questions "Age of father, if living?" "Age of mother, if living?" by making the one 112 years and the other 102 years old, congratulated him of coming of a long-lived family. "Oh," said the applicant, "my parents died a good many years ago; but if living would be aged as there put down."

Teaching Boys to Write.

We believe that the whole of this method is a mistake, that there is no single system of *mechanique* for writing, and a child belonging to the educated classes would be taught much better and more easily if, after being once enabled to make and recognize written letters, it were left alone, and praised or chidden, not for its method, but for the result. Let the boy hold the pen as he likes, and make his strokes as he likes, and write at the pace he likes—hurry, of course, being discouraged—but insist strenuously and persistently that his copy shall be legible, shall be clean, and shall approach the good copy set before him, namely, a well-written letter, not a rubbishy text on a single line, written as nobody but a writing-master ever did, or will write till the world's end. He will make a muddle at first, but he will soon make a passable imitation of his copy, and ultimately develop a characteristic and strong hand, which may be bad or good, but will not be either meaningless, undecided or illegible. This hand will alter, of course, very greatly as he grows older. It may alter at eleven, because it is at that age that the range of the eyes is fixed, and short sight betrays itself; and it will alter at seventeen, because then the system of taking notes at lecture, which ruins most hands, will have cramped and temporarily spoiled the writing; but the character will form itself again, and will never be deficient in clearness or decision. The idea that it is to be clear will have stamped itself, and confidence will not have been destroyed by worrying little rules about attitude and angle, and slope, which the very irritation of the pupils ought to convince the teachers are, from some personal peculiarity, inapplicable. The lad will write, that he does anything else that he cares to do, as well as he can, and with a certain efficiency and speed. Almost every letter he gets will give him some assistance; and the master's remonstrance on his illegibility will be attended to, like any other caution given in the curriculum. As it is, he simply thinks that he does not write well, instead of thinking that not to write well is to fall short in every useful accomplishment and to be *pro tanto* a failure. —The Spectator.

The railroad to the crater of Vesuvius is now completed. The depot is situated at a height of 810 meters, or 210 meters above the Observatory. A restaurant and cafe capable of accommodating one hundred people is attached to the depot. The angle of inclination of this railroad attains at various points forty, fifty and sixty-three degrees. There are two passenger cars, the Vesuvius and Aetna, accommodating twelve persons each. The system adopted in the construction of the railroad is of American invention, and is known as "the prismatic system."

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AGENTS FOR THE JEWISH TIMES.
Herbert Baldwin, Stockton, Cal.

San Francisco, Friday, May 7, 1880.

May Day was a high day in this city and in all the regions around. There was a great gathering of the school children at Woodward's Gardens, and another at Badger's Park, in East Oakland; and there were picnic parties in all the suburban localities which have a chance for such parties. There was a balloon ascension at Badger's, which we chanced to see from our eyrie. The height reached and the distance traveled were not great, but were sufficient to answer all just expectations. In this latitude the morning of May Day was rather rough and cold, but the sun came out late and warmed the scene. It was a pleasing sight when so many lads and lasses with bright young faces, and baskets and satchels and toggery to match, were tripping along street and road toward hill and wood. Too much of the English May Day it were not well to impart; but a part of it is very interesting and entertaining. Perhaps it could be made more instructive, just as well as not.

The New York Herald, of a recent date says:

"Nearly 35,000 immigrants have arrived here since the 1st of January. For the same period a year ago the arrivals were less than one-third of this number. If this ratio of increase is maintained during the balance of the year, and the probabilities are that it will be exceeded, the exodus from Europe this season will assume almost unprecedented proportions. Nearly every one of the nationalities of the Old World is just now contributing to our population, but the German Empire leads all the rest. It is reasonable to suppose that we shall have a heavy immigration from Ireland before the summer is over, but thus far the arrivals from that quarter are not unusually large."

We regret the coming of such hosts. They cannot be quickly enough assimilated. Too large a proportion of them are ignorant, vicious, and idle. They want to do as they please, and live without work. They don't want to be Americanized, or bettered. They become tramps, beggars, paupers, or criminals, and raise our taxes 25 per cent. above what they would otherwise be. Two-thirds of the malcontents and agitators of this State are of foreign birth, many having never been naturalized. It is time America began to restrict immigration, whether from the Orient or the Occident.

The Bulletin contained an editorial, last Saturday, concerning the modification of creeds. We are not disposed to criticize the article. We wish to say a word in addition. It is a fact, that there are in our time some modifications of creeds going forward. There always have been modifications in progress. There always will be, as occasions shall arise. No Church has modified its creed so much as the Roman Catholic Church has, from the time of the Council of Trent to the Vatican Council—modified it, for the worse rather than for the better, on the whole. Among the Protestant churches most of the modifications have been in the direction of a true progress. There is a credophobia in some quarters, which is noisy, amusing, and absurd. Let a man get the madness on him, and he goes crying everywhere, "dogma, dogma," till he dogs some timorous mortals almost to death. Now, a "dogma" is nothing but a formulated opinion, and a skeptic may be as full of dogmas as a spoiled egg is of arrested chicken. It is nothing derogatory for a man to be full of dogmas, provided they are true and good ones, and provided he be not too dogmatic in his manner of asserting them. The man who has convictions, and knows that he has them, and who stands by them, and has the courage of them—that is the world's grand man, and the world wants him for its hero. To return to the modification of creeds, it may be said, that the present modification is slight as compared with that of sixty years ago; and if a tithe is true of what has just been published in eulogy of Channing, there is no man now living big enough to do a tithe of what he did toward the modification of

creeds. As we see it, the present tendency to the modification of creeds, however marked here and there, is not a very profound one, nor a very deplorable one. Neither in extension nor comprehension (as the logicians say), is it equal to that of some former generations, which we have survived. The modifications we are observing are not so numerous, nor so significant and wide-reaching, as those of the former half of our century; nor are the men concerned with them so multiplied or so broad-built, as we read that those were who lived in former modifying influences, and wielded some of them. As the world grows greater men become relatively smaller; and the great names of antiquity, both in Church and State, cease to have so many exclusive and bigoted followers as in earlier days. There are no greater modifications in progress in theology, than there are in government, in literature, in law, in medicine, in teaching, in travel, in commerce, in the arts, and in most of the spheres of life and business. It is not modifications as such that are to be deprecated, but only those which are unfortunate ones; and even these can be in time remedied. No, let the modifications come; and let us who are wise, knowing, watchful and strong regulate them. As long as human beings are what they are, and as long as all truth has not reached into, and bodied itself in, human thought, modifications will come. They have in the Church of England parties known as the "high and dry," "broad and proud," "low and slow," and there will be parties nearly corresponding to these in all churches and denominations. They react on one another; they stimulate one another; they hold one another in check. We want radicals, and we want conservatives. We want thinkers and we want actors.

MODERN SKEPTICISM.

We have often found occasion to wonder at the prevailing indifference which the clergy so generally seem to manifest toward the new skepticism of the day. This skepticism appears to be more fundamental, more pervasive, more insinuating, and more dangerous than any that has ever preceded it; and yet our ministers of every denomination either ignore it altogether, or treat it with stale and inadequate arguments. They evince no appreciation of its nature, no sufficient ability to confront it and put it down. It is fresh, original, and erudite; but, if they meet it at all, they come up to the struggle as men armed with bows, arrows and slings might attempt to contest the field against Minie bullets and Krupp artillery.

An excellent illustration of the scope and character of modern religious or irreligious thought is afforded by the following remarkable poem, which was published the other day in the *Indianapolis Herald*:

THE PROBLEM.

Across the dark, cold stream of death,
We look with wondering, hungry eyes,
Toward the dreary, distant skies,
And ask with feeble, doubting breath,
"Where sail we?" But no voice replies.
We look around on every hand;
The priests and scribes, the wise and great,
The kings and princes, men of state,
Of every clime and every land,
Gaze with us till the hour is late;
And cannot answer. Then, shall we
Disturb our soul with feeble cries
To know the secret of the skies.

The countless tribes of every zone,
The Bibles, Korans, Testaments
Ullumine not the dark events
When we shall stand before the throne,
Or mingle with the elements.
The secret lies with Him alone.
He wills it not for us to see
Beyond the darkness. Then shall we
Strive, in the flesh, to reach the throne,
And grasp its awful mystery? F. D.

The ideas which are at the bottom of these verses meet us in print at every turn and in many different forms. The philosophical essays, the novels of the period, the poetry and prose, are all full of them. What is perhaps most noteworthy about them, is that they are not put forth in the form of aggressive denial, but simply as doubt and expectation. There is nothing, these skeptics tell us, which men know for a certainty, except the facts of nature and the laws of science. All that relates to the future is unknown. Has man a soul independent of animal life? Is he immortal? Does he exist after death? Is there a future state in which human spirits are judged according to their deeds in this world? The answer of the skeptics to these questions is: We do not know. There may be such a life, or there may not; there is no positive evidence on the subject:

"The secret lies with Him alone.
He wills it not for us to see
Beyond the darkness."

This philosophy treats all the doctrines of religion as entirely unproved. It does not absolutely reject them, but it saps the foundations of faith. It destroys for the mind those divine certainties by which our hopes for eternity, and our conduct in time have been so largely built up and governed. To these ideas and this philosophy, as we have said, the clergy, more

learned as they pretend to be than others, and more pious, as they should be, above ordinary mortals, are seemingly indifferent. No effort is made to confront them and drive them from the field by clearer demonstration, more solid learning, and superior logic.

The appeal to come up and battle against this new enemy is addressed to philosophers, theologians, and churches of all denominations. The solemn duty is laid upon them; and let us hope that they will show themselves more earnest, more competent, and more victorious in the future than they have been in the past.

THE HABIT OF SWEARING.

It may be a grievous truth, but it is true that very many men and women are addicted to the use of expletives, some of which are profane, some simply silly, some in bad taste, some meaningless, and all unnecessary if you criticize them closely. Many men use oaths which are terrible in their intensity and bitterness, and yet their utterances have no feelings which need such language. They will condemn people to everlasting torment, curse their eyes, and call down the direst judgments of Heaven on persons who cause them slight annoyance, and when anything goes wrong with them they will curse and swear like pirates; and yet really they would do no man any harm, and as to sending anybody's soul to perdition, their lives would be miserable if they thought they had done it.

It is plain, therefore, that swearing generally is only a habit into which men fall, and that it by no means indicates that they are profane in their thoughts or disposed to arrogate to themselves the divine function of passing eternal judgment on their fellows. The exclamations expressive of wonder or delight or indignation which women so freely use, and which serve the purposes of a safety valve for their feelings, and the darts and galls of the boys, are, in their essence, about the same. Of course it is foolish to use them, and their employment is in bad taste. They do not strengthen the speech, for they have lost any real meaning; their free and careless use has destroyed the force they may once have had. If men always had at their tongues' ends the fit words to express their ideas and feelings, they probably would not swear so much. But when the right word doesn't come easily, an oath is handy for emphasis. That is about all there is in swearing.

It can't be defended, for it is a bad habit; and oaths, beyond question, greatly disfigure speech, which is most effective when it is calmest and simplest. Yet that men took to swearing in a very early period of their development, is probably unquestionable; and that they have gone on in the practice, however civilized they have become, is a truth everybody's experience sustains. The religious man, or those who nominally profess to be religious, often swear as much as the heathens, and probably there was not more swearing before our era than there is now. We have even retained some of the pagan oaths in their exact form, and to others we have given new forms learned under modern civilization, while we have manufactured for ourselves an original supply.

What Constitutes Nationality.

Judaism, as the mother of Christianity, is to further by its criticism the development of Christianity. To be sure, we may consider a woman's destiny to be essentially to become a mother. But is she only a mother? Is she not also a human being for herself. Has she only to live for the child and not the child also for her? But the whole conception suffers of a wrong premise, that narrow view which incidentally mentions humanity in general; but, nevertheless, sees in all history only a means to one's own selfish ends. The great diversity of spiritual life and work does not exist for its own sake, but only for the sake of a sorry convergence. Here is the deep root of all intolerance. It is for this reason that the Catholic regard Protestantism only as apostasy and heresy, and the Protestant looks upon Catholicism only as a preparation. Has not Protestantism produced innumerable sects? There is always the same opposition. On one side there is the cry: Apostasy, heresy, decline; on the other—retarded, imperfect preparation. There is the same opposition with respect to civilization in general. It was once considered an ideal aim that the whole world should revive the civilization of our people; every one should become Roman or French. But true civilization consists in diversity. True, there are degrees of development, ascent, summit. But the highest ideal for humanity is absolutely not to be obtained in unity, in the one point, but in a diversified unfolding of the highest ideals. From this a permanent mission of the Jews is the result among modern nations. Every people can learn of every other people, which is a gain to humanity in

general, though the nations remain separate. The Jews, however, enter entirely into the special civilizations and draw from them a widening and elevating of their own genius. The Jews have no longer a nationality of their own; there is positively no longer a Jew who has only a Jewish spirit. Therefore, they necessarily draw from the minds of all the nations of whom they have become parts, and react upon them. Even in their religion they are differentiated according to the nations in which they live, as one can convince himself by paying attention to the manner in which the Jews themselves designate each other in their daily intercourse. He is a Pole, that one is a Russian, this one a German. Even the difference of the ritual—as one can read on the title pages of prayer-books—is designated as French, Spanish, German, Polish, Bohemian, etc. Philo wrote Greek, Maimonides Arabic, Spinoza Latin, Munk and Dernburg French, and Mendelssohn German. Their achievements do not rest upon the fact that they are a foreign, but that they are a peculiar element of every nation. The most and best that our age, which is so proud of its culture, has to show, is, nevertheless, a legacy of those three nations of antiquity, Jews, Greeks and Romans, (Rumelin.) The talk of a shepherd and a herd, of God as the father of all mankind, of a kingdom of peace; these are all thoughts that have their source in the Jewish mind. And if these thoughts have become a system of ethics for the entire civilized world by and through Christianity, we must not forget that it is laid down in the New Testament, which was written only by Jews. Among the ancient people of Israel these thoughts struggled with those of their political practice under which they were in danger of being stifled when the hand of the cruel Romans lay heavily upon them. The Christian community had voluntarily withdrawn from the national combat; for the Jews it ended with a disastrous defeat. But, perhaps, that Rabbi had a correct conception of the true mission of the Jews when he uttered the sentence that the Messiah was born on the day that the temple was destroyed. The ideal thought of humanity was the Phoenix which arose, for the Jews, out of the ashes of the Temple on Zion.

The manner in which modern Judaism conceives its relations to the nations, may be given in the official words of the first and second Israelitish Synods in Germany—1869—1871: "The Jewish Synod recognizes Judaism to be in accord with the principles of modern society and of the modern states; as these principles are announced in the Mosaic law and developed in the teachings of the prophets; namely, in accord with the principle of the unity of mankind, the equality of all before the law, the equality of all in duties and rights with respect to country and state, and with the complete liberty of the individual in his religious conviction and practices; the Synod recognizes in the development and realization of these principles the surest pledge for Judaism and its confessions at the present day and in future, the vital conditions for the unlimited existence and highest unfolding of Judaism; the Synod recognizes, therefore, one of the great aims of humanity in the mutual peace of all religions and confessions, in their mutual esteem and equality, and in the necessity of carrying on the struggle for truth, strictly with spiritual arms and by moral methods.

(To be Continued.)

SAN FRANCISCO, May 4, 1880.

EDITOR JEWISH TIMES:—Please inform us, through the next issue of your valuable paper, whether card-playing is allowed in the rooms of the Young Men's Hebrew Association of this city, and oblige

MANY SUBSCRIBERS.

[In our last issue the above question was anticipated, and then as now, we say that card-playing is forbidden in the rooms of the Y. M. H. A. The rules governing the Association are very rigid in this particular, and no game of chance, either for amusement or gain is permitted. We have been connected with the institution since its organization, and we have never heard even a suggestion from any member tending toward the encouragement of such reprehensible pastime. The rooms of the Association have been dedicated to the pure and lofty purpose of elevating the mind, and they will never be desecrated by the introduction of any such insidious and destructive vices as that, which forms the text of the inquiry from "many subscribers."]

Further Persecution of the Jews.

A dispatch to London from St. Petersburg, dated May 5th, says, that instead of the amelioration of the position of the Jews, police measures against them are enforced more stringently than formerly. Persons in business are required to quit the capital at twenty-four hours' notice, and Jewish strangers arriving are ordered to depart in the same summary manner.

Local Lines.

The picnic fever is raging with alarming intensity.

"THE ARCADIAN" will picnic at Belmont, Sunday, June 6th.

THE FESTIVAL of *Shevuoth* will begin Saturday evening, 15th inst.

MR. LOUIS MEININGER has received an appointment as a Notary Public for this city.

COLUMBIA LODGE, I. O. B. B., will hold their annual picnic Sunday, July 11th, at Badger's Park.

THE LADIES' Hebrew Benevolent Society contemplate holding a picnic for the benefit of their funds.

THE confirmation exercises at the several synagogues promise to be unusually interesting this *Shevuoth*.

BELMONT will be the scene of a merry gathering, Sunday 30th inst., it being the occasion of the Byron Club Picnic.

THE Knights of Pythias will enjoy themselves to-morrow at Shell Mound Park. A pleasant time is promised to all who will join them.

THE members of the Montefiore Social Club, propose to hold their tenth annual assembly at an early day, and their friends remembering the many happy hours spent under the auspices of the Club, eagerly look forward to the occasion.

DEATH'S cycle has been busy this week among our prominent men. It has cut down two distinguished citizens, Judge W. P. Daingerfield and Monroe Ashbury, both Virginians.

"Who wore without abuse
The grand old name of gentleman."

Among the attractions offered to those who attended the picnic in aid of the B'nai B'rith Library Fund last Sunday, the facilities for card-playing was omitted. It was largely indulged in on the Belmont grounds by both men and women, to the scandal of all present, and to the shame of those who could find no other means of diversion.

THE Young Men's Hebrew Association held their regular monthly meeting Wednesday night. Though the attendance was not as large as could be desired, those present were much interested in the proceedings. It is in contemplation to give an entertainment which will enlist the entire strength of the "dramatic circle" of the Association.

THE ANNUAL EXAMINATION of the Temple Emanuel-El religious schools began last Saturday morning, when the classes of Miss Laura Heineberg and Mr. J. London were examined. The exercises will be continued in the following order: Saturday, 8th inst., Miss Pauline Raphael's class; Sunday, 9th inst., Mr. Isidor Leszynsky's class; Saturday, 15th, class of Miss Esther Goldsmith; Saturday, 22d, Mr. Jaffa's class; Saturday, 23d, first and second classes in English branches, pupils of Mrs. M. Prag; Saturday, 29th, morning, juvenile classes under the charge of Miss Rosa Heineberg; afternoon of the same day, first and second Hebrew classes of Mr. Julius Grossman. Sunday, 30th, distribution of prizes.

THE Board of Trustees of the Taylor-street Synagogue, *Shearith Israel*, held a meeting last Monday night. The necessity of procuring a suitable organ, in place of the toy now in use, was very generally discussed. It was resolved to procure the desired instrument, and to obtain funds to defray the cost, a series of public entertainments were suggested and decided upon. The first of the series will be a concert, in which the ladies and gentlemen of the choir and others will participate, the details being under the direction of Rev. A. Luxemburg, the cantor of the Synagogue. The general management of the very laudable undertaking is in the hands of a committee, consisting of Messrs. B. Scheideeman, Chairman; W. Caro, B. Mish, M. Davidson, J. Newman, H. Hyman and I. Cohen.

ON the 13th inst., at Platt's Hall, several ladies and gentlemen, members of the Concordia Club, will give an entertainment for the benefit of the *Israelitische Frauen Verein*, consisting of a first part devoted to a concert, and concluding with the performance of "All that Glitters is not Gold." The dramatic section of the Club created a furore in January last at their inaugural in the same selection. Misses Carrie Heller, Hattie Stern, Flora Schonwasser, and Messrs. Chas. L. Ackerman, Chas. Hart, M. Sahlein, Edward Kalisher and Barney Behrendts will take part in the drama. Several of our very best amateurs, under the direction of Heinrich Heyman, the famous violinist, will entertain the audience with choice selections of vocal and instrumental music.

Fraternal Societies.

As it is intended to make this column of general interest, communications upon subjects contained in this column will be gladly received and impartially treated.

I. O. B'nai B'rith.

IS THE ORDER OF B'NAI B'RITH IN ANTAGONISM TO THE SYNAGOGUE?

It has lately been publicly asserted that the Order of B'nai B'rith stands in antagonism to the Synagogue, and, we are informed, that this charge is made by a Rabbi (in the East), who is also a member of our society. We are prepared to answer the question which heads this article with an emphatic "No." Any member of our order who asserts to the contrary, has failed to become impressed with the teachings thereof. We understand that some of the great objects of the B'nai B'rith are to unite all Israelites (of whatever shade of thought) upon one common platform, and to alleviate the sufferings of the distressed upon the broadest principles of humanity.

It is a fact, which does not admit of contradiction, that the synagogue cannot—and certainly does not—accomplish either of these objects! We are not of that class who feel regret at these facts, because we recognize the utter impossibility of founding a dogmatic religion which shall unite all shades of opinion. Even when Jerusalem was in her glory, the Jews were divided into numerous religious sects, prominent among which were the Pharisees, the Sadducees, the Essenes, and others. The only surprise is, that for so many centuries there has been such a remarkable absence of difference of opinion among Our People; and we regard the division of the Jews into different religious sects, simply as the result of their present social and political positions—the absence of any necessity for religious cohesion. The Jew occupies, indeed, a peculiar status. All hope of its future existence as a nation, either has, or soon will, disappear from the minds of the growing generation, and though we say, "Next year may we be in Jerusalem," very few of us, either believe, or desire it. It is, in fact, a mere formula, barely understood by those who repeat it.

Nor can the Jew claim to be a religion—in its proper sense—because it is divided up into many sects differing as radically, one from the other, as though their professors had no common origin. What then is the Jew? And we answer that he is a *race* of people, who has preserved its autonomy by means of its strict observance of the Saturday regulations imposed by that greatest of law-givers, Moses, *A race*, and nothing more. In other words, a family with a common ancestor; and one, which, notwithstanding its numerous ramifications, its differences, and its troubles, has clung together for centuries, and will always cling together until the end of Time!

For the religious education of this peculiar race, synagogues have been erected, where the Divine Word of God was interpreted in former days to men, women, and children, and at this writing, to a very small number of women and a lesser number of children. And why the synagogue is not attended by those actively engaged in business can readily be understood. We are living in a progressive age, and there are none who are more progressive than the Jews. In this thinking age, people are not disposed to accept blindly whatever is told them. They want to reason it out themselves, and this course of reasoning—if educated in the proper channel—will be productive of more good than the mere *ipse dixit* of the professional Rabbi. It was different in former days. Then the Rabbi was one of the people, mingling daily among those who on the Sabbath became his auditors and discussed the religion with him, working with them in their daily occupations, and sharing their every-day life. Now, however, it is otherwise. The Rabbi, with few exceptions, divides his time between his family and the pursuits of selfish ends, giving the balance to his synagogue, and his religious vocation has become a profession.

(To be Continued.)

OUR BODIES AFTER DEATH.—Within a very near approach to truth, the human family inhabiting the earth has been estimated at 1,000,000,000; the annual loss by death is 18,000,000. Now, the weight of the animal matter of this immense body cast into the grave is no less than 634,000 tons, and its decomposition produces 9,000,000,000,000 cubic feet of matter. The vegetable productions of the earth clear away from the earth the gases thus generated, and decomposing and assimilating them for their own increase. This circle of changes has been going on ever since man became an occupier of the earth. He feeds on the lower animals and on the seeds of plants, which in due time become a part of himself. The lower animals feed on the herbs and grasses, which, in their turn, become the animal; then, by its death, again pass into the atmosphere and are ready once more to be assimilated by plants, the earth or bone substance alone remaining where it is deposited.

The States.

NEW YORK.—The re-organization of the Emanu-El Theological Library Association has been effected. One hundred and twenty names have been added to the list of members. Lazarus Rosenfeld is President, and N. Lithauer, Secretary.

REV. DR. GOTTHEL, of The Temple Emanu-El, has been sued for \$5,000 by a man who claims to have earned that amount, as his compensation for having secured the Rev. Dr. his present sinecure of \$10,000 a year. The failure of the plaintiff to appear, caused the Court to dismiss the complaint.

MR. ADOLPH L. SANGER, of New York, has been chosen an Elector on the Democratic Presidential ticket.

BUFFALO, N. Y.—Miss Pauline, daughter of Rev. Dr. S. Falk, is betrothed to Mr. Julius Altman, a prominent merchant of that city.

ISAAC NEWTON GOTTHOLD, a friend of our boyhood's days, is winning golden opinions from the press for his representations of the "Galley Slave."

CINCINNATI.—The play of "Our Boys" will be produced under the auspices of the Young Men's Hebrew Association.

JACOB L. MACK, an influential Israelite, died 24th ult., aged 69 years. He was well and favorably known in commercial and social circles.

NORFOLK, VA.—Rev. B. L. Fould, Minister of the German-Jewish Synagogue of this place, died April 17th. He was a man of liberal education and had many warm friends.

ATLANTA, GA.—A Crematorium Memorial service was held April 16th, in the synagogue of this city. Hon. R. J. Moses delivered an address to an audience of all creeds, which is mentioned by the local press as having been eloquent and very interesting.

ST. LOUIS.—The Young Men's Hebrew Association gave an entertainment Sunday afternoon, April 18th.

On Sunday, when the most horrible and destructive tornado was just sweeping over the plains near Marshall, this quiet little town had no apprehensions of the rapidly advancing foe. In the pleasant home of Mr. Gumbertz, the son-in-law of Mr. Cole of this city, were assembled the members of the family. Besides these were present Miss Ella Cole, who had been for quite a while with her sister on a visit, and her intended, Mr. Joseph Linz, had also come from Denison, Texas, to celebrate her birthday. All at once the strongly built house was shaken from the very foundation, and it seemed as if all the powers of the infernal regions had taken their flight to this upper world. Before that awful force of Nature, even the stoutest heart trembled, and while the messenger of Destruction was raging, tearing down the homes of thousands of human beings, and burying under the ruins so many precious lives, young and old, rich and poor, our friends were standing in a corner of their house awaiting with resignation and firmness the terrific devastator to strike at them too. Our pen is too weak to express and describe the awfulness of that hour. The storm tore off the roof, but the inmates were saved, almost miraculously. That birthday party will be remembered by them as long as they live.—*Jewish Tribune.*

Foreign.

Russia.

In the year 1847 a Jewish lad, eleven years old, named Moses Eisenberg, was made a soldier, and forcibly baptized under the name of Michael Michaelowitsch. In 1875, after having honorably received his discharge, he returned to the Jewish faith, and in order to marry a Jewess in his own name he falsified his military papers. By some means the falsification was discovered, and the ex-soldier was arrested. After seven months detention his public trial took place, and resulted in his acquittal. Such a verdict in favor of a Jew in Russia, says the *Hasephira*, is of great significance.

A JEWISH philanthropist in St. Petersburg has, through the medium of the editor of the *Ruski Ewee*, anonymously presented a sum of 10,000 roubles for the purpose of introducing the teaching of the handicrafts in the Jewish Orphan Asylum of that city.

GRAETZ'S "History of the Jews" is being translated into Russian under the editorship of Dr. Harkavy. A special chapter devoted to the history of the Jews in Russia will probably be appended.

France.

PARIS.—As a result of a competition instituted by the Municipality of Paris, in connection with the decoration of various public edifices in that city, the second prize of 2,000 francs has been awarded to a Jewish painter, M. Emile Leon.

The French and Dutch Ministers of War, with their customary liberality, granted leave of absence to Jewish soldiers in the armies of their respective countries, for the entire week of Passover. The French Minister likewise extended the furlough of such Jewish soldiers as are natives of Algeria, in order that those who wished it might celebrate the festival in their native country.

Switzerland.

The Jewish congregation at Zurich, who were required to give up their synagogue, as the site was required for local improvements, have been indemnified by the municipality with a building, formerly used as a chapel, which has been placed at their disposal free of charge. At Biel, a portion of the Christian cemetery has, for a slight consideration, been perpetually deeded to the Jewish community.

Jerusalem.

THE *Habazeleth* says, that only three children out of the entire Ashkenazim community in Jerusalem receive one hour's instruction daily in the Arabic language, while among the Sephardim there are thirty children receiving such instruction.

ACCORDING to the reports of Mr. H. Guedalla, there are now in this ancient city four hundred and fourteen Jewish workmen and mechanics, and a number of shop-keepers, wine merchants and money changers. A Jewish colony at the Brook of Adje is successful in agricultural pursuits. It appears that the Jewish population of Palestine is slowly but surely rising from its deplorable state of pauperism. Mr. Guedalla is unkindly disposed toward the Jaffa agricultural school, which the orthodox of Jerusalem stigmatizes as the hot-bed of irreligion, and adds that not one graduate of that school has become known in practical life. The Alliance and Mr. Netter are of a different opinion on this subject, and maintain that the pupils could not be held to live up to the extreme views of those orthodox pillars, and will, in due time, be practical agriculturists as well as skilled mechanics. Undoubtedly the Alliance well understands how to conduct the institution for the benefit of that community.

Turkey.

CONSTANTINOPLE.—A grand fancy-dress ball, under the patronage of Madame Fournier, the French Ambassadoress, was held a few weeks ago in aid of the funds of the Jewish schools at Galata (Constantinople). The ball was attended by a large number of celebrities, including the French Ambassador, to whom an address was presented by the committee in the course of the evening.

Roumelia.

THE Grand Rabbi of Philippopolis, M. Becknoir, in his capacity as a member of the Bulgarian National Assembly, applied to that body to furnish the Jewish school at Philippopolis with a teacher of the Bulgarian language—a request which was complied with by the Assembly. The Grand Rabbi also effected, in the interest of the Jews of Haskeui, the transfer of the market-day from Saturday to another day in the week.

Russian Persecution of the Jews.

The St. Petersburg correspondent of the London *Daily News* writes to that journal as follows:

"Instead of the concessions confidently expected, before the anniversary of the Czar's accession, regarding the position of the Jews, I have to report increased severity toward those people. It is within my knowledge that Jews are driven to represent themselves as Protestant Christians, like Mladetsky, in order to escape expulsion by the police from St. Petersburg; and I hear on irrefragable evidence that in the governments of Fuld, Grel and Kharkoff, Jews established in business and otherwise for many years have been ruthlessly expelled, and allowed only two or three weeks to settle their affairs before being driven forth to seek an asylum where they may. A deep-rooted prejudice prevails against the inoffensive, industrious people, in whose behalf Europe recently interposed in Roumania, and very illiberal sentiments are still expressed in high official quarters, and also in a portion of the Press, accompanied, as seen, by systematic overt acts of oppression. The *Golos* does not fail to advocate concession in various directions. At the end of last week it published a leading article on behalf of the Poles, expressing a hope that the time was not distant when the political condition of the country would be ameliorated. Yesterday it discussed a letter published in a London contemporary on the position of the Jews in Russia, and expressed the opinion that when the Jews receive equal rights with other Russian subjects, the present hostile feeling against this people will disappear. Apropos of the Jews, a munificent proposal was recently made by the Jewish railway contractor, Poliakoff, and accepted by the Emperor on Friday last, to devote a sum of from 400,000 to 500,000 roubles for the purpose of building on the vacant ground near the University, a home for poor students, to be provided with a library, reading-rooms and gymnasium, and to be under the management of a committee, to be appointed by the donor, comprising the professors of the University, and ex-students occupying respectable positions in the city. Hitherto, bursaries to the extent of 63,000 roubles annually have been distributed, providing for poor students £1,530 a year, a trifling pittance after paying for lodging. Now, furnished rooms will be provided for them, and the 63,000 roubles will be devoted exclusively for board and clothing. The want of an establishment like this has long been felt."

A WASP'S STRATEGY.—Mr. Seth Green says that one morning, when he was watching a spider's nest, a mud wasp alighted within an inch or two of the nest, on the side opposite the opening. Creeping noiselessly around toward the entrance of the nest, the wasp stopped a little short of it, and for a moment remained perfectly quiet. Then reaching out one of his antennae, he wriggled it before the opening and withdrew it. This overture had the desired effect, for the boss of the nest, as large a spider as one ordinarily sees, came to see what was wrong and to set it to rights. No sooner had the spider emerged to that point at which he was at the worst disadvantage, than the wasp, with a quick movement, thrust his sting into the body of his foe, killing him easily and almost instantly. The experiment was repeated on the part of the wasp, and when there was no response from the inside he became satisfied, probably, that he held the fort. At all events, he proceeded to enter the nest and slaughter the young spiders, which were afterward lugged off one at a time.

"The Sabbath Bride."

A contributor to the *Jewish Tribune*, of St. Louis, makes a strong plea in favor of the religious observance of the Sabbath eve. The matter was referred to in these columns in another connection last week, and the article of "L," an extract from which is below appended, is more general in scope and more universal in character.

The happiest condition of human existence is unquestionably to be found in the domestic circle, in a family harmoniously united in the cultivation and enjoyment of the innocent and rational pleasure of literature, art and refined intercourse. Can any one shut out from their gaze the picture of home, radiant with all the splendors of domestic happiness? No, to one who has experienced the greatest of all blessings, the impression created by the congenial companionship of those that are dearest to us on earth, is indelible. With what a feeling of mingled regret and pleasure do I look back to those good old days. How many thoughts present themselves to my mind, now as I recall the pleasant evenings spent at the fireside of our loved ones.

Who among us does not remember the lighting of the Sabbath-lights, and the benediction? With what awe and reverence did we enter the dining-room, which seemed hallowed by the presence of our beloved mother, who stood before us with hands uplifted, invoking God's blessing on her children. Did not the solemnity of that scene fill our souls with an inspiration which made us feel thankful to our heavenly Father for his many bounties? There was a stillness of repose on every object which met our view; a Sabbath feeling impressed itself upon us; contentment reigned; a harmonious feeling, drawing children and parents in closest bonds of affection, prevailed, and each face bore the impress of the happy influence of the hour—all were endeared to one another by ties so strong and holy that time could never sever or efface.

These sentiments and enjoyments were not confined only to the wealthy; even the poor, returning from their day's labor, entered their humble dwellings on Friday evening, feeling like kings and princes in their vast domains. But how have things changed! Every form and usage seems to have been done away with. When we consider that every Jewish house might be brightened by intelligence and refinement, and then are so forcibly reminded in how many houses the higher powers and affections of human nature are buried in tombs, what a darkness gathers over us!

The education of a child commences at the mother's knee, and every word spoken within the hearing of a child tends to the formation of his character. Knowing this to be the case, I would say to you, mothers in Israel, stop where you are; arouse yourselves from the lethargy into which you have fallen; you have a holy mission on earth to perform, the lives of your children are in your hands. Do not think you do all that is required of you if you clothe and nourish them. You have many and great responsibilities; it is the influence you shed around your home, which will bear with undiminished lustre like the deeds and works of religion, which are intrinsically and essentially bright. I would that I could speak with an awakening voice to you, *Mothers in Israel*. I would ask your assistance to reinstate the old "Sabbath Bride"; allow the old inspiration to revive itself; remember that it is in early life chiefly, perhaps entirely, that deep and indelible sensations are made, and impressions in those days are often recorded upon an unsullied tablet, which admits, in after hours, of no erasures.

Woman's Place in the Talmud.

(From an article in the *American Israelite*, adapted from the German of Rabbi J. Stern, by Israel Aaron.)

Allow us to add to the opinions favorable to the Talmud, the place which it gives to woman. And if it be true that the culture of certain time or class is most truly outlined in those situations which reflect their attitude toward that flower of creation, woman, it cannot be a subject for dispute, that the estimation in which the Talmud holds woman, betokens a high degree of ethical culture. We meet passages, which, allowing for the age and the country where they were written, strike the reader with wonder. The authors of these are so thoroughly impressed with the worth of woman, so thoroughly recognizing of the noble and ennobling character of true womanhood, that they portray a tenderness and delicacy which contrast remarkably with the disregard with which woman even to-day is treated in the Orient.

We can find no traces of the prevalence of anything like that mediæval woman worship, or the sensually passionate and romantic ardor which elevated woman to a demi-goddess, and whose characterizing example is the knight driven into the arena by the wanton desire of the adored one, to rescue her glove from the claws of the enraged beasts. So, too, would we search in vain for erotic effusions which glorify the sensual enjoyment of woman. Although, beyond a doubt, the sages of the Talmud were not less than indifferent to the charms of a beautiful-formed woman (and there are many neat little anecdotes of the playful tricks, which the "Ruler of gods and men," Amor has perpetrated upon the learned rabbis), nevertheless, the nature of the Talmud excludes all forms of erotic poetry, even in the shape of a simple apothegm.

How could exotic roses bloom in rocky regions of the Halacha, a part of the Talmud which contains, to a great extent, casuistic debates on ritual and legal provisions. In the belletristic portion of the Talmud, the Hagada (which like a play-

ful stream, traverses the region of the Hagada), the spirit of synagogue, edifying, and unfavorable to ensnaring sensuality, moves with such vigor as to exclude Cupid from the most unpretentious and unnoticeable work. Not the aesthetic, but the ethical power and meaning of woman finds its estimation here. Not the beautiful maiden, but the active housewife is made the subject of laudation. If we would place the Talmudic ideal of woman in a poetical light, we would proceed most accurately, if we modeled our verses after the manner of Byron's "She Walks in Beauty," which closes with the lines:

Pious deeds, early and late,
A heart of peace and trust;
And love, innocent, sedate.

Relevantly to the subject, we will place before the reader a number of expressions concerning matrimony, and make our beginning with them. The Talmud is an implacable opponent of celibacy, and indicates marriage as the duty of everybody. According to its method of deducing all religious and moral duties from the Bible, and in order not to disregard the commandment, "Thou shalt not add thereto" (a law which in no wise seemed to have hindered it from encompassing the simple commands and prohibitions of the Bible with an endless host of observances), it applies it to the words of God at the creation of man, "Be fruitful and multiply"—words palpably to be considered a blessing. Nor does it neglect to connect the high importance of this duty, whose disregard it compares to many grievous sins, with the circumstance that this is the first biblical commandment.

Rabbi Eliezer does not hesitate to explain: He who does not take unto himself a wife does not deserve the beautiful name of man; for it is said, "Male and female he created them and called their name man." A decision which is the source of but little edification for our old bachelors, but one which will ever compensate our rabbi with the gratitude of all female aspirants of matrimony.

THE CLAIM which is urged by an Eastern contemporary, that only the "Union of American Hebrew Congregations" should exercise the right to petition for the redress of Jewish grievances, meets with the just opposition of the *American Hebrew*. It says:

In due we can see no legitimate objections to any Jewish organization petitioning the National government in order to obtain its recognition and attention to the cruel conduct of any foreign power toward its Jewish subjects, provided it be done in a respectable and dignified manner. At present there is no American Jewish body which can claim by virtue of its constitution to have the sole authority to represent the whole Jewish community throughout the country. It will hardly be contended that the Union of American Hebrew Congregations fully represents the Jews of this country. It is perhaps more representative than any other organization, and it is thereby more peculiarly qualified to organize a Union such as we contemplate, than any other body of our co-religionists, but more than this cannot be claimed for it. Not only congregational Judaism, but the great mass of thinking Jews, who, unfortunately perhaps, have no connection with synagogue or temple, but who are on that account none the less Jewish; are just as well entitled to a representation in a Union which claims to speak for and represent all American Jews. Throughout the country Young Men's Hebrew Associations are rapidly springing up and coming into prominence; why are not these associations entitled to a representation in a Union such as we would see established? Indeed, why cannot a Union be formed where every Hebrew organization, within proper rules and limitations, shall be entitled to a representation. The question is of so broad and far-reaching a character, that it behooves us to drop individual considerations and join hands irrespective of present affiliations for the realization of an idea, that must benefit Judaism the world over.

THE GOOD OF LATIN FOR DRUGGISTS.—The advantages which accrue to druggists through the use of abbreviated Latin in prescriptions received a good illustration in Boston the other day. A young man went into a druggist shop and handed the clerk a prescription, on which a few grains of chloride of zinc in a pint of water was ordered in regular prescription form. The total cost at retail was probably about a cent, but the druggist unblushingly asked for seventy-five. When remonstrated with for charging so much for putting up a prescription, the ingredients and cost of which were named to him, he answered that he did not suppose the customer could read the prescription, and as he could, only ten cents would be charged. In this state of affairs it becomes advisable to learn to read prescriptions.

In the *North American Review* for May, Judge Jere S. Black continues the very interesting series of papers on the Third Term Question begun in the February number. Mr. Leslie Stephen writes of "The Religion of All Sensible Men," and speculates on the prospect of that religion displacing the present creeds of the multitude. The creed of the future, he says, must be capable of assimilating modern scientific theories. George Ticknor Curtis continues his series of articles on "McClellan's Last Service to the Republic." These papers are especially valuable on account of the large number of hitherto unpublished documents which they contain. Mr. Francis H. Underwood contributes an essay on R. W. Emerson and his writings; and an anonymous writer labors to show that the United States Government cannot, consistently with the Monroe Doctrine permit the American-Isthmian Canal unless the same shall be controlled solely by cis-Atlantic Governments.

The Review is sold by booksellers and newsmen generally.

GRAINS OF GOLD.

Art must anchor in nature or it is the sport of every breath of folly.—*Hasidic.*

When a man is wrong and won't admit it, he always gets angry.—*T. C. Halburton.*

Acts, looks, words, steps, form the alphabet by which you may spell character.—*Lavater.*

As thrashing separates the wheat from the chaff, so does affliction purify virtue.—*R. Burton.*

He that has never known adversity is but half acquainted with others or with himself.—*C. C. Colton.*

Some one has said of a fine and honorable old age, that it was the childhood of immortality.—*Pindar.*

Harsh counsels have no effect; they are like hammers which are always repulsed by the anvil.—*Helvetius.*

Circumstances form the character; but, like petrifying matters, they harden while they form.—*W. S. Sandor.*

They that will not be counselled cannot be helped. If you do not hear Reason, she will rap your knuckles.—*Franklin.*

A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—*Bacon.*

The very afflictions of our earthly pilgrimage are presages of our future glory, as shadows indicate the sun.—*J. P. F. Richter.*

Ambition often puts men upon doing the meanest offices; so climbing is performed in the same posture with creeping.—*Dean Swift.*

Youth will never live to age unless they keep themselves in breath with exercise, and in heart with joyfulness.—*Sir Philip Sidney.*

The perfection of conversation is not to play a regular sonata, but, like the Æolian harp, to await the inspiration of the passing breeze.—*Burke.*

The temperate are the most truly luxurious. By abstaining from most things, it is surprising how many things we enjoy.—*W. G. Simms.*

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed, the deeper they burn.—*Southery.*

The beautiful is a manifestation of the secret laws of nature, which, but for this appearance, had been forever concealed from us.—*Goethe.*

There is nothing more disgraceful than that an old man should have nothing to produce, as a proof that he has lived long, except his years.—*Seneca.*

An angry man who suppresses his passions thinks worse than he speaks; and an angry man that will hide speaks worse than he thinks.—*Bacon.*

Harper's Magazine for May presents a variety of entertaining matter, and is full of beautiful illustrations. The opening article, by Henry J. Van Dyke, Jr., takes us to the Red River Valley and across the border into Manitoba. The resources and the picturesque features of the country and its peculiar people (including the Mennonite immigrants) furnish entirely fresh pictures for pen and pencil. Equally novel are the pictures of old Dutch life which Mr. Henry Bruce presents in his exceedingly interesting article, entitled "Old Catskill." Mrs. Treat contributes a second paper of her "Home Studies of Nature," full of interest, and beautifully illustrated. The paper on the Metropolitan Museum of New York is very timely, in connection with the recent removal of this institution to its permanent location in Central Park. Among the solid articles are Edward Cary's "Civil Service Reform in New York," and Colonel H. M. Boies's "Our National Guard."

Good Company (\$3.00 a year; Springfield, Mass.) number eight, opens with a story by Mrs. Rebecca Harding Davis which is not lacking in her usual vigorous touches. The other stories are "A Tale of the North Shore and not in the Curriculum," "Barbary Island" and "The School Mistress on Barbary Island." A readable paper on "Archery as It Is," by Maurice Thompson, the well-known authority on this subject. E. S. Gilbert contributes one of his fascinating articles, entitled "Spring Flowers." Mr. George M. Towle writes interestingly of Castelar, the Spanish statesman, and Edward Abbott gives some account of Mary Carpenter, the devoted English philanthropist. There are also "The Preacher in Print," "As to Family Newspapers," and other articles.

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The Jewish Times

SAN FRANCISCO, CAL.

San Francisco, Friday, May 7, 1880.

America and Africa.

History repeats itself. We are witnessing in Africa to-day a repetition, with variations, of American colonial history. Three hundred years ago America was the grand field of exploration and discovery; now Africa occupies the same position. Three hundred years ago the population at present conspicuous in America began to be planted; French, English, Spaniards, were dotting the soil with tiny settlements. Now the edges of Africa are being toothed with colonies that are ambitious of territorial extensions and commercial supremacy. Three hundred years ago the white races that had gained a foothold in America were commencing a struggle which was destined to last for centuries. Now, in Africa, we have the antagonism of English and Dutch.

And in the ascendancy of the English over all their rivals in Africa we may behold again a picture of our own past.

We might almost predict that the English will establish in Africa a dominion as strong as were our thirteen colonies, and that a war for independence, similar to that which we waged, will be fought on African soil. The only doubt is in reference to a war. The growth of an English power and its ultimate independence are assured. The policy of the mother country at present is to let her colonies do very much as they please, and even to surrender her nominal control of them, whenever they desire. If she shall continue in this mind, the Africa that is to be, will not be compelled to fight; when strong enough to stand alone, she will say so, and will be permitted to go free.

The development of Africa will be more rapid, in some respects, than was that of America, but in others more slow. Its surface will be threaded in every direction by the lines of commerce ere many years have passed. Already railroads are projected to the interior, and companies are being formed for the establishment of steamboats on its large rivers, to traverse them as far as possible. But the occupation of the land by white settlers cannot proceed fast; the climate is too perilous to attract large numbers of Europeans.

Indeed, the native tribes of Africa can never be so completely displaced by the whites as were the natives of America. Not only are they more ready to labor than were our aborigines, and hence more able to hold fast their homes, but the climate so protects and befriends them that there will never be a flood of Europeans sufficiently great to sweep them away. Disputes and wars will take place, in which they will yield to greater intelligence and superior weapons. But we may expect them to keep their place, and to be the principal workers in the development of Africa, while Europe may supply the brains to direct them. The great nation of Africa is destined to be a mixture in which the blacks shall predominate, while the whites dominate. And the task of the white settler will necessarily be the civilization, rather than the subjugation, of the black tribes.

The chief difference in the history of America and Africa will be occasioned by the absence of slavery in the latter. Slavery exists there now, but only among the savage tribes. All the civilized governments, from Egypt to Liberia, prohibit it, and as their influence extends, the curse will fade away. Nay, even among the wild tribes, it is becoming the object of hostility. King Mtesa, the great sovereign who rules the shores of Tanganyika, who is regarded with almost as profound veneration by the readers of Stanley as by his own subjects, has just abolished slavery in his dominions, setting free nearly a million people. His magnificent example must be followed by smaller chieftains over whom he has influence. The slave in Africa is valuable principally as a person that can be sold to the traders, who will carry him to other lands. But the business of the slave-traders is fast being ruined by the vigilance of all the governments which rule over civilized men. And slavery being eliminated from the history of Africa, that history will be more peaceful than ours has been. The political agitations and the bloody conflict by which we freed ourselves from the evil will be unknown. The same circumstances will promote the industrial development of the continent; peace, with an abundance of free labor, are all that any land needs in order to prosper in population and wealth.—*Watchman*.

Profitable Politeness.

The Boston Traveller, in commenting on the prevalence of rudeness, tells the following incident that happened some years ago: There was a very plainly dressed elderly lady who was a frequent customer at the leading dry goods store in Boston. No one in the store knew her even by name. All the clerks but one avoided her and gave their attention to those who were better dressed and more pretentious. The exception was a young man who had a conscientious regard for duty and system. He never left another customer to wait on the lady, but when at liberty he waited on her with as much attention as if she had been a princess. This continued a year or two, until the young man became of age. One morning the lady approached the young man, when the following conversation took place: Lady.—"Young man, do you wish to go into business for yourself?" "Yes, ma'am," he replied, "but I have neither money, credit nor friends, nor will any one trust me." "Well," continued the lady, "you go and select a good situation, ask what the rent is and report to me," handing the young man her address. The young man went,

found a capital location, a good store, but the landlord required security, which he could not give. Mindful of the lady's request, he forthwith went to her and reported. "Well she replied, 'you go and tell Mr. — that I will be responsible.'" He went, and the landlord or agent was surprised, but the bargain was closed. The next day the lady called to ascertain the result. The young man told her, but added, "What am I to do for goods? No one will trust me." "You may go and see Mr. — and Mr. —," and Mr. —, and tell them to call on me." He did, and his store was soon stocked with the best goods in market. There are many in this city who remember the circumstance and the man. He died many years ago, and left a fortune of \$300,000. So much for politeness, so much for civility, and so much for treating one's elders with the deference due to age, in whatever garb they are clothed.

The Delusions of Courtship.

"I would not have her know it for anything," says a young man, speaking of something pertaining to himself, and referring to a young lady to whom he is paying attention. He fears it would change her opinion of him, and interfere with the prospect of his obtaining her hand. Such observations are of every day occurrence. Who has not heard young men make them? Yet they show an unsound condition of things—an attempt to win a heart and hand under false pretences. To obtain goods in a dishonest manner is a criminal offense! Unfortunately, courtship, as conducted, is too often a period of probation in which each party guards most assiduously against being found out by the other, instead of being, as it should, the occasion of that thorough mutual acquaintance which should always precede a marriage.

Every young man should deal honestly with himself. He should say to himself, "If there is anything I do not wish the girl I ask to marry me should know, then it must be something wrong; now I will correct this wrong, or I will tell her of it, for I will not be so dishonest as to deceive her into marrying me." By dealing honestly with himself in the first place, he comes to a correct understanding of the nature of the fact which he has concealed; then if he deals honestly with the girl, he tells her of it. People who love each other will marry in spite of the disclosure of many faults; but it is better that these faults should be understood before marriage than first discovered afterward. We are sorry to say that concealments and deceptions during courtship are not confined to the sterner sex. They are practised, perhaps, to quite as great an extent by young ladies. Many a false-hearted and treacherous girl has a thousand smiles during courtship to every one that illumines her face after marriage.

Which side may be in the fault, the practical results of the delusions of courtship are the same; they lead to a miserable life. "If I had known it beforehand, I would never have married you," is the declaration which has proved the knell to the happiness of many an unmarried pair. It would have been much better, in every such case, that the cause of offense, whatever it may be, should have been known before; then the marriage might never have taken place. At all events this ground of reproach would have been removed. Be sure that your courtship leaves no delusions to be dispelled after marriage.—*Baptist Weekly*.

Retaliation.

A lady once, when she was a little girl, learned a good lesson, which she tells for the benefit of whom it may concern: One frosty morning I was looking out of the window into my father's farm-yard, where stood many cows, oxen and horses waiting to drink. It was a cold morning. The cattle all stood very still and meek, till one of the cows attempted to turn round. In making the attempt she happened to hit her next neighbor, whereupon the neighbor kicked and hit another. In five minutes the whole herd were kicking each other with fury. My mother laughed and said:

"See what comes of kicking when you are hit. Just so I have seen one cross word set a whole family by the ears some frosty morning."

Afterward, if my brothers or myself were a little irritable she would say, "Take care, my children. Remember how the fight in the farm-yard began. Never give back a kick for a hit, and you will save yourself and others a great deal of trouble."—*Youth's Companion*.

SOME TEMPERANCE FIGURES.—Some idea of the herculean work before temperance reformers can be gained from the statistics of the liquor traffic for the last few years. The Commissioner of Internal Revenue reported two years ago in the Union 4992 distillers, 4604 wholesale dealers, 2758 brewers, 1130 rectifiers, and 164,598 licensed liquor saloons, or one for every 280 persons, taking no account of the thousands of illicit drinking places, and the number has not decreased since.

New York takes the lead, with its 23,754 saloons, nearly twice as many as any other State. Maine brings up the rear, with no distillery, 4 breweries, 6 wholesale liquor dealers, and only 402 saloons. What a nation might ours be with this ratio made universal.

It is a suggestive fact that the average amount expended in one year in Maine for liquor "for medicinal and mechanical purposes," was fifteen cents for each citizen, while in the rest of the Union the liquor bill averaged fifteen dollars for each inhabitant the same year.

Self-made Man (examining school, of which he is a manager): "Now, boy, what's the capital of Olland?" Boy: "An 'H,' sir."

The Floating Houses of Siam.

A traveler in Siam describes the floating house: "We hugged the shore closely, and passed within a few yards of scores of floating houses whose owners looked at us with the calm nonchalance of the Orient. Perhaps you may not understand a floating house; it is built on a raft of bamboo poles, and securely moored to posts in the mud or on the bank. It is a perfect house, rooms, roof, and all, and its floor is about twelve inches above water. There are thousands of these houses in Bangkok, and they are not to be despised, as they have a never failing supply of water, are excellently drained, and very easy of access. One of their drawbacks is the facility with which the numerous water snakes of the Meimam gain an entrance. The floating houses had their origin at a time when the land bordering the river was very unhealthy, and the king gave the order to build upon the river itself, and not along its banks.

HEALTHY PROPERTY OF ONIONS.—The healthy properties of onions have never been fully understood. Lung and liver complaints are certainly benefited, often cured, by a free consumption of onions, either cooked or raw. Colds yield to them like magic. Don't be afraid of them. Taken at night, all offense will be gone by morning, and the good effects will amply compensate for the trifling annoyance. Taken regularly, they promote the health of the lungs and the digestive organs. An extract made by boiling down the juice of onions to a syrup, and taken as a medicine, answers the purpose very well, but fried, roasted or boiled onions are better. Onions, a very cheap medicine, within everybody's reach, and they are not by any means as "bad to take," as the costly nostrums a neglect of their use may necessitate.

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